Volume LXXI CHICAGO, JULY 24, 1913 Number 21

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

Editor UNITY:—

I carried "Old Glory" as Color Sergeant of Co. "C," Second Regiment, Wisconsin Vol. Infantry, at Gettysburg fifty years ago. That regiment was the nucleus of "The Iron Brigade" and it was Maj. McConnell of Chicago, formerly of the "Twenty-fourth Michigan Vol. Infantry" (a part of the same brigade) that at his own expense fitted up and freely opened "The Iron Brigade Headquarters" at the recent meeting of the "Blue and Gray" on that historic battlefield. It gave both equal freedom of speech on its rostrum. It was a great reunion.

I've just written about it to my children in California, and finished the letter with the lines that I enclose.

If you think it worth while you may publish them in UNITY, which stands so splendidly for *Peace*, notwithstanding the military antecedents of its Sr. Editor.

Comradely yours,

Grand Rapids, Mich., July 9, 1913. P. B. WRIGHT.

FIFTY YEARS AFTER!

I went to Gettysburg a worn old man,
Fifty years after blare of drum and gun
And springy step of military plan—
One of the younger "Boys of Sixty-one!"

And I am home with heart as young as then;
My step is slow—my heart-beat quick and glad;
I've met "the boys"—high headed then as men,—
Now lowly bent—and wondering—not sad!

We've clasped the hands of enemies approved—
All looking forward—now the past is scanned—
And with Galileo—see a round world moved,
And see a long campaign—by Wisdom planned!

Rich 'neath one flag, when two had made us poor—
With cannon echoes shall hot judgments cease;
Calmly in Reason's Court shall Truth endure
And glory crown fraternal land of Peace!

—P. B. W.

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ORDERS PROMPTLY ATTENDED TO

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXI THURSDAY, JULY 24, 1913. NUMBER 21.

DEAR MOTHER EARTH.

Fair is the prisoned sunlight in a gem,
But dreary doom were city in the sky
Whose walls, foundations, gateways, low and high,
Were "beryl," "jacinth," "chrysolite." To them
Who dwell there, Allah's peace!—but I should stem
The bright grim battlements, and crave to fly
Down to dear Mother Earth again, where I
Am healed if I but touch her garment's hem.
These silver birches drenched with morning dew,
These sumachs clambering from the jeweled grass,
No realm of gold and chrysoprase could give.
An Eden new each day I wander through,
And pines and hemlocks, towering as I pass,
Enwall the Heaven where I could love and live.

JAMES H. WEST.

We have before us an attractively printed program of a Sane Fourth Celebration under the management of the "Berkeley Avenue Improvement Association of Chicago," of which Mr. Maurice S. Kuhns, the effective head of the Dramatic Section of the Abraham Lincoln Centre, was Director General. From 9:30 in the morning until 9:30 in the evening there was a continuous program, containing ball games, folk dances, stereopticon pictures and illuminations, and the whole rallied round a thought program consisting of patriotic songs, the reading of the Declaration of Independence and patriotic addresses. The Berkeley Avenue Association represents a favored residential district on the South Side. This is a hint to be remembered when Fourth of July, 1914, arrives. Much smaller units be formed in them so that the joy of fully arrange for a single Sane Celebration. Let smaller units be formed in them all so that the joy of acquaintanceship and neighborly comradeship will add beauty and power to the "Glorious Fourth."

The Wisconsin Live Stock Breeders' Association devotes Part 1, of its annual report, a pamphlet of twelve pages, to the horse-breeding problem. Under the head of "Wisconsin's Pulling Power," J. H. S. Johnstone of Chicago enters technically into the discussion of the breeding of heavy horses. He deplores the fact that in the Chicago horse market, which is clearly the best and laregst horse market in the United States, out of the one hundred thousand or more horses sold annually, not more than twenty thousand weigh over 1,550 pounds. Perhaps after all this horse man is leading the American farmers astray. To breed the horse down to ox-like utility,—slow of gait, ponderous of step, a beast of burden,—is to degrade a noble animal, designed to move with agility; to add to power and speed, grace. What we need in America today is not bigger horses but better roads. The auto-truck is not coming to do the heavy drudgery that over-taxes the horse's strength, or debases his characteristics. The necessity on the farm of the Scotch, English and French heavy draft horses, is an arraignment of the American country roads. Let the economics of Macadam be realized and then will come a restoration of that enduring, bouyant, elastic, long-lived Morgan breed of horses, perfected in Vermont, which put into twelve or thirteen hundred pounds of horse flesh so much nerve and intelligent vitality that he becomes not only man's servant but man's companion, the joy of the boy who will stay on the farm for the sake of the horse. Outside of the Stock Breeders' Association there is need of placing a new emphasis on nerve, agility, adaptability, endurance and motion, rather than upon bulk and ponderous strength.

Already the papers are full of promises and prophecies of what will happen in the political life of Chicago and the State of Illinois now that "women vote." It becomes both the women and the masculine friends of woman's suffrage to be modest in their promises and to be conservative in their adventures. It is the part of statesmanship to go slowly and to move cautiously and to always heed the higher call and give allegiance to the nobler cause. We hope to hear less and less about "women's interests," "women's laws" and "women's regulations" among those who practice, or, who would exploit woman's suffrage. It will be a sad disappointment if women carry the sex consciousness and undertake to establish sex lines, in the affairs of the city or the state. It is the part of our defective vision to give to secondary and incidental causes primary importance. Women promise and the columns of the daily papers promise for them to reform the garbage system of Chicago, to clean the streets, to make eight and nine hour laws, to remove bill-boards, to suppress the smoke nuisance, and many more altogether desirable things, but these things cannot be reached effectively by direct assault. None of these can be permanently secured from the present outfit in the City Hall of Chicago, or, in the Capitol Building at Springfield, Ill. Give us a high-minded mayor, unsullied by partisan ambitions and unpledged to political bosses. Give us a city council consisting of gentlemen, and, as soon as maybe, of ladies, whose hands are unsoiled by graft, whose breath is unvitiated by dissi-

pation and vulgarity. Give us such an outfit for a governor and for a legislature in Springfield, and all these specific good things will follow promptly. Insofar as women can keep themselves out of the excitements and the bewilderings of partisan politics and "ward healing," and keep themselves to the high quest for noble officials and non-partisan administrations, they will be a redeeming power in city and state. Let noble and high-minded women hasten to their places alongside of noble and high minded men, that *together* they may give to Chicago a higher type of mayor, a more highly endowed body of aldermen, and carry the same activities into the politics of the state of Illinois. Thus and thus only will they justify the suffrage act and fulfill their expectations and the needs of civilization.

The phenomenal growth of the "Sane Fourth" movement is one of the hopeful signs of the times. The decrease in the list of casualties the country over, is commented upon by the newspapers. There is now good reason to hope for a Fourth of July that will not be a menace to child life and limb, and a terror to men, women and horses. But a Sane Fourth does not merely consist in a reduction of noise. The elimination of the toy pistol and the cannon cracker is but a beginning. Better thrills stirred by gunpowder than no thrills at all. With the abatement of Fourth of July nuisances there should come a revival of Fourth of July oratory, which has been well nigh killed by the cynic who sneers at high appeals and noble sentiments. A good friend has sent to our editorial table "Old South Leaflet No. 192," which contains the Fourth of July Oration delivered before the city authorities of Boston in 1863, by Oliver Wendell Holmes. It is a pamphlet of sixteen pages and is filled with much zeal for liberty, much loyalty to the Democracy which it is the attempt of the United States of America to establish. It is good reading for all times, and as timely for 1913 as it was fifty years ago. Well does Mr. Morse, Dr. Holmes' biographer, say: "A country must be rich in patriotic influences which can afford to let such an address glide out of memory." As our belated contribution to current Fourth of July literature we print the closing preoration:

Citizens of Boston, sons and daughters of New England, men and women of the North, brothers and sisters in the bond of the American Union, you have among you the scarred and wasted soldiers who have shed their blood for your temporal salvation. They bore your nation's emblems bravely through the fire and smoke of the battlefield; nay, their own bodies are starred with bullet-wounds and striped with sabre-cuts, as if to mark them as belonging to their country until their dust becomes a portion of the soil which they defended. In every Northern graveyard slumber the victims of this destroying struggle. Many whom you remember playing as children amidst the clover blossoms of our Northern fields, sleep under nameless mounds with strange Southern wild-flowers blooming over them. By those wounds of living heroes, by those graves of fallen martyrs, by the hopes of your children and the claims of your children's children yet unborn, in the name of outraged honor, in the interest of violated sovereignty, for the life of an imperilled nation, for the sake of men everywhere and of our common humanity, for the glory of God and the advancement of His kingdom on earth, your country calls upon you to stand by her through good report and through evil report, in triumph and in defeat, until she emerges from the great war of Western civilization, Queen of the broad continent, Arbitress in the councils of earth's emancipated peoples; until the flag that fell from the wall of Fort Sumter floats again inviolate, supreme, over all her ancient inheritance, every fortress, every capital, every ship, and this warring land is once more a United Nation.

Another Prophet of Religious Freedom

We print this week the first part of a chapter entitled "Jefferson's Influence on Freedom of Religion in America," from John Sharp Williams' recent book, "Thomas Jefferson; His Permanent Influence on American Institutions." This tells a story, too much ignored, even by admirers of Thomas Jefferson. Jefferson is a character who must be reckoned with. Common intelligence, as well as scholarly insistence, has given Jefferson a place on the high peaks of American prophecy. Draw a line from the top of Washington's head to the top of Lincoln's head, and you find the head of Jefferson alone touching the line between. Washington, Jefferson, Lincoln, constitute the American triumvirate of prophetic statesmanship and nobility. But as Roger Williams has suffered at the hands of Puritan New England, so Jefferson's religious convictions and great contribution to religious liberty have suffered at the hands of the American people. Our school books are prompt in their recognition of Jefferson as a statesman, a scholar, a great diplomat, and the author of the Declaration of Independence, but lay and cleric have been slow in relating all these to the intellectual clearness, the fundamental convictions, and the spiritual exaltation which made him a prophet of religion.

We print this Chapter VII from Senator Williams' book as an interesting contribution to the story of the emancipation of mind. It logically belongs in the series of which Mr. Gannett's story of Francis David and the story of Roger Williams printed in recent issues are the earlier chapters. Francis David succeeded in securing the Religious Toleration Edict in Transylvania in 1568, Roger Williams secured the charter for the City of Providence in 1644, Thomas Jefferson secured the passage of the Act of Religious Liberty in Virginia in 1777-78. The story of these enactments constitute a trilogy of freedom of which the Declaration of Independence and the Emancipation Proclamation are logical sequences. The Emancipation of chattel slavery must needs follow as flowers and fruit follow Easter sunshine. We would be glad to publish, if we could find it in UNITY length, the story of that Emancipation Act, the centennial of which our Unitarian brethren in England are celebrating this year, the act which restored to Unitarians

and other non-believers in the Trinity, the full rights of citizenship.

Oh! it is a long and pathetic story, and the names of Francis David, Roger Williams and Thomas Jefferson gleam on peaks of prophecy that are so high, that they stand in sublime loneliness. Where are their fellows? Nay, indeed, where are their faithful followers? How many of the multitude in the valley below are yet ready to give to them the full homage they deserve, and to follow in the path they have laid out. Religious toleration is still rare. Religious appreciation of the rights of those who differ from us is still rarer.

There are many signs that there is to be a Jeffersonian Renascence in politics and in statesmanship, one of which signs is the appearance of John Sharp Williams' book, every page of which is intensely interesting and timely reading. Thomas Jefferson cannot be spiritually vivisected and still preserve his vitality. The Declaration of Independence can not be fully appreciated, and still less effectively enforced except when it is taken in connection with its great preface, the Virginia Act of Toleration.

> "Author of the Declaration of Independence and of the Virginia Statute of Freedom of Religion, and Father of the University of Virginia."

This is the inscription which pilgrims read on the modest tomb when they visit one of the great American shrines, the old Jefferson home in Monticello, Virginia. This inscription is of Jefferson's own dictation, it indicates three of the four great measures which he regarded the most important contributions of his life. The fourth, not named on his tomb, was the removal from the statute books of Virginia of the law of primogeniture and entail which passed the inheritance from father to eldest son, thus perpetuating class precedence and aristocratic ambitions. Perhaps he omitted mention of this in his epitaph because it was only the logical necessity following the great three mentioned.

His dying words when the feverish brain wandered amid the labyrinth of old inspirations and strenuous achievements were, "WARN THE COMMITTEE TO BE ON THE ALERT!" Half rising in his bed, his right hand traced upon an imaginary tablet this dying message to a careless humanity and an over-confident republic. "Eternal vigilance is the price of liberty" said another prophetic voice. Sympathy with the higher movements of mind, hospitality to new thought, patience with the innovators, readiness to listen to informing and oftentimes unwelcome prophets, the power to endure the things we do not like, these, are the highest achievements of the intellect and the noblest fruits of religion. To the interest of this sublime piety of the intellect UNITY dedicates the pages which contain this trilogy of freedom,—the stories of FRANCIS DAVID, ROGER WILLIAMS and THOMAS JEFFERSON.

THE PULPIT

Thomas Jefferson's Influence on Freedom of Religion in America

Being Chapter VII from Thomas Jefferson—His Permanent Influence On American Institutions

By John Sharp Williams

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In connection with his devotion to the cause of freedom of religion and speech, and to the idea that government ought not to attempt to stifle the expression of opinion, but that church and state should be separate, this is worth quoting from Jefferson's "Notes on Virginia":—

> It does me no injury for my neighbor to say there are twenty gods, or no God. It neither picks my pocket nor breaks my leg. . . . It is error alone which needs the support of government. Truth can stand by itself. Subject opinion to coercion and whom will ye make your inquisitors? Fallible men, governed by bad passions, by private as well as public reasons. And why subject it to coercion? Difference of opinion is advantageous to religion. The several sects perform the office of *censor morum* over each other. Is uniformity attainable? Millions of innocent men, women and children since the introduction of Christianity have been burnt, tortured, fined and imprisoned; yet we have not advanced one inch towards uniformity. Let us reflect that the earth is inhabited by thousands of millions of people; that these profess probably a thousand different systems of religion; that ours is but one of the thousand; that if there be but one right, and ours be that one, we should wish to see the nine hundred and ninety-nine wandering sects gathered into the fold of truth. But, against such a majority, we cannot effect this by force. Reason and persuasion are the only practicable instruments. To make way for these, free inquiry must be indulged by them; and how can we wish others to indulge it, while we refuse it ourselves?

Such utterances as these form no small part of the permanent influence of Thomas Jefferson upon American "Church and State" thought. Nothing in Milton's "License of Public Printing" is more eloquent. Scarcely anything in Victor Hugo is more short-sentence-pithy. It was a decade probably after this utterance before he had stamped its essence upon the statute books of Virginia in the first written statute that the world ever knew, granting not toleration only, but absolute freedom of religion, and not only to all sects of Christians, but to all people.

Again Jefferson wrote:—

> I never will by any word or act bow to the shrine of intolerance, or admit a right of inquiry into the religious opinions of others. On the contrary we are bound—you and I, and everyone—to make common cause, even with error itself, in order to maintain the common right of freedom of conscience. . . . For this reason, were my opinions up to the standard of those who arrogate the right to question me, I would not countenance that arrogance by descending to explain.

Jefferson's views about the church are not more radical than those of Emerson. As the Editor of the *New England Magazine* says:—

> The curious thing about it all is that the pulpit fulminated as it did against Jefferson and let Adams alone, for as Parton truthfully says, "there was not a pin to choose between the heterodoxy of the two candidates."

Why the difference? The answer is obvious. Jefferson legislated disestablishment and the loss to the clergy of glebes and salaries. John Adams never did, though he once said with a spirit of hate that Jefferson never felt and therefore never indulged in: "Until this awful blasphemy (the doctrine of the Trinity)

be got rid of there will never be any liberal science in the world." But it was not until 1834 that church and state were completely divorced in Massachusetts.

Having, as I have shown in a previous chapter, dealt a great blow in Virginia for the freedom of the land and for freedom of social life from special privilege and incumbrance. Jefferson next dealt one in favor of freedom of faith and worship. He was a member of the standing committee of the Virginia House on religion, a committee which was directed to "meet and adjourn from day to day, and take under their consideration all matters and things relating to religion and morality, with power to send for persons, papers and records." Upon this committee, as in the House of Delegates itself, the established church of Virginia predominated. Jefferson here began his resolute work for the declaration of the principles, which were afterwards expressed by him in the Bill for Religious Freedom, throwing off the domination of the church in Virginia, as the bills for the abolition of primogeniture and entail had thrown off the domination of the great families.

The curious inquirer may read what Jefferson says in his "Memoir" and in his "Notes on Virginia" on this subject; how the church had shown at once intolerance and incompetency, how the laws had been adapted to the purposes of the church by making heresy a capital offence, punishable by burning, and by very many other less, but oppressive penalties. Happily for Virginia, these laws were more honored in the breach than in the observance. The history of the slow and gradual steps by which ecclesiastical influence in state affairs and political influence in church affairs were destroyed in Virginia is very interesting and it will pay any student to make a special study of it. It was a step-by-step performance, leading up through a series of years to the gradual climax, which was the Bill for Religious Freedom, concerning the authorship of which Jefferson took so much pride, that he had it inscribed on his tomb, as one of the three things, because of which he wanted to be remembered.

Under the Virginia Act of Assembly of 1705, if a person brought up in the Christian religion denied the being of a God, or denied the Trinity, or denied the Christian religion to be true, or denied the Scriptures to be of Divine authority, he was punishable, first, by deprivation of the right to hold office or employment; on the second offense, by disability to sue or to inherit, or to take any gift or legacy, etc., and by three years' imprisonment without bail. If the offender were a father, he was deprived of the right of the custody of his own children. The first step was to repeal the laws, which rendered criminal the maintenance of any religious opinions, or the failure to attend church, or the exercise of any mode of worship except that of the established church. The next was to exempt dissenters from contributions to the support of the established church. The next, was to suspend levies on the members even of the established church for the salaries of their own ministers; but this last was limited in its operation until the next session of the House of Delegates. Jefferson's opponents, however, on November 19th, passed a declaration asserting that "assemblies ought to be regulated," and that "legal provision ought to be made for the succession of the clergy, and for superintending their conduct;" in other words, a legal declaration of the wisdom and righteousness of a qualified union of church and state. Permission was later secured for any person paying an assessment for the support of the clergy to designate a pastor of his choice, even though not a member of the Established Church, to whom his proportion of the assessment should go.

On the 15th the House agreed that the compulsory levies to support the established clergy should again be suspended for another session.

Thus, toe to toe, the pulling match continued—the disciples of liberty now losing, now gaining ground. Up to the time Jefferson left the Virginia Legislature, he had not yet accomplished his full purpose. He left his statute for Religious Freedom on strong ground, as a legislative legacy to his friends, and they finally won it. The law as it appears upon the statute books of the State of Virginia is not word for word as it was drawn by Jefferson. The changes were verbal. The words of the bill, as given in the "Notes on Virginia," are not the words of the original, but of the bill as amended, and as it was passed by the General Assembly. The original bill may be found in Randall's "Life of Jefferson," volume 1, pages 219 and 220, with the parts which the Legislature of Virginia struck out, in italics, and the parts which they added, in brackets, and some alterations placed in the margin. I will excerpt a part only of this great instrument, with the italics, brackets and marginal notes which go with it:—

A Bill for Establishing Religious Freedom.

Well aware *that the opinions and belief of men depend not on their own free will, but follow involuntarily the evidence proposed to their minds;* that Almighty God had created the mind free; *and manifested His supreme will that free it shall remain by making it altogether insusceptible of restraint;* that all attempts to influence it by temporal punishment or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the Holy Author of our religion, who being Lord both of body and mind, yet chose not to propagate it by coercions on either, as was in His Almighty power to do, *but to extend its influence on reason alone;* that the impious presumption of legislators and rulers, civil as well as ecclesiastical, who being themselves but fallible and uninspired men, have assumed dominion over the faith of others, setting up their own opinions and modes of thinking as the only true and infallible, and as such endeavoring to impose them on others, hath established and maintained false religions over the greatest part of the world, and through all time; that to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves *and abhors*, is sinful and tyrannical; that even the forcing him to support this or that teacher of his own religious persuasion, is depriving him of the comfortable liberty of giving his contributions to the particular pastor, whose morals he would make his pattern, and whose powers he feels most persuasive to righteousness, and is withdrawing from the ministry those *temporary* rewards, which proceeding from an approbation of their personal conduct, are an additional incitement to earnest and unremitting labors for the instruction of mankind; that our civil rights have no dependence on our religious opinions, *any* more than on our opinions in physics or geometry; that, therefore, the proscribing any citizen, as unworthy the public confidence, by laying upon him an incapacity of being called to (the) offices of trust and emolument, unless he profess or renounce this or that religious opinion, is depriving him injuriously of those privileges and advantages to which, in common with his fellow-citizens, he has a natural right; that it tends also to corrupt the principles of that very religion it is meant to encourage, by bribing, with a monopoly of wordly honors and emoluments, those who will externally profess and conform to it; that though indeed those are criminal, who do not withstand such temptation, yet neither are those innocent, who lay the bait in their way; *that the opinions of men are not the object of civil government, nor under its jurisdiction;* that to suffer the civil magistrate to intrude his powers into

the field of opinion and to restrain the profession or propagation of principles, on (the) supposition of their ill tendency is a dangerous fallacy, which at once destroys all religious liberty, because he being of course judge of that tendency will make his opinions the rule of judgment, and approve or condemn the sentiments of others, only as they shall square with, or differ from, his own; that it is time enough for the rightful purposes of civil government for its officers to interfere, when principles break out into overt acts against peace and good order; and, finally, that truth is great and will prevail, if left to herself; that she is the proper and sufficient antagonist to error, and has nothing to fear from the conflict, unless by human interposition disarmed of her natural weapons—free argument and debate; errors ceasing to be dangerous when it is permitted freely to contradict them.

We, the General Assembly, do enact, That no man shall be compelled to frequent or support any religious worship, place or ministry whatsoever, nor shall be enforced, restrained, molested, or burthened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and that the same shall in no wise diminish, enlarge, or effect their civil capacities.

And though we know well that this Assembly, elected by the people for the ordinary purposes of legislation only, have no power to restrain the acts of succeeding Assemblies, constituted with *powers* equal to their own, and that therefore to declare this act irrevocable would be of no effect in law; yet we are free to declare, and do declare, that the rights hereby asserted are of the natural rights of mankind, and that if any act shall be hereafter passed to repeal the present act, or to narrow its operation, such act will be an infringement of natural right.

"Natural right" again; the "things of the first table!" Jefferson judged himself, as he did other men, wisely, when he selected, as one of the three things to be remembered about him, and to be cut into the granite of his tombstone, that he was "The author of the Virginia Statute for Religious Freedom." It was the first of its kind, for though the charter of Rhode Island proclaimed in most absolute terms, the principle of religious liberty, *the same law declared this law not applicable to Roman Catholics.* Maryland had been for a long time the only asylum in the British Empire where the principle of religious toleration was established. It was established there by the Roman Catholics, and the reason is not far to seek. They were seeking some place in the Empire where they could unpenalized profess their faith, and, being in a religious minority, they were compelled to grant the same liberty to others. But even in Maryland the principle of religious liberty applied only to those, who believed in the Divinity of Christ.

The next step in Jefferson's reform process discloses his trait of "taking things by the smooth handle," while never sacrificing the essential end. The church having been disestablished and freedom of religion—not mere toleration, but freedom—having been secured, it remained to do justice to the old church in the case, hence his bill, entitled "A Bill for Saving the Property of the Church, heretofore by Law established," and providing that the glebes, church belongings, furniture, arrearages of debt due the church, and all church property of every description, *which had come to it by private donation,"* should be saved in all time to come to the members of the English church," resident in the parish where the property was situated, and reciting that it could be used by them, as they chose, in support of their clergymen. This did justice, observed the sanctity of the property relation, while not militating at all against the principle of a total separation of church and state, and entire freedom of religious opinion and practice. The bill also provided that certain surplusage, accruing out of the fact that former levies had exceeded the law, should be restored to the public by being put into the poor rates of the parish, but even in this case, in order to be generous to the defeated antagonists, it was provided, that if the parish had no glebe, this surplus was to be applied to the purchase of a glebe.

In 1784 the friends of the church rallied again and made an effort to pass, as an amendment, a bill entitled: "A Bill to Establish a Provision for Teachers of the Christian Religion," by a levy of a general assessment for that purpose. To show how far their strength had been broken, however, this bill allowed each person to direct the payment of his own contribution to the church of his choice. The struggle against the reaction was fierce, but George Mason and George Nicholas and James Madison, in the absence of their chief, stood their ground and conquered, notwithstanding the strength of the churches, the landed aristocracy, and the influence of such great names as George Washington, Richard Henry Lee, and others. George Washington, on October 3, 1785, wrote to George Mason:—

> Although no man's sentiments are more opposed to any kind of restraint upon religious principles than mine are, yet I confess I am not among the number of those, who are so much alarmed at the thought of making people pay towards the support of that which they profess.

This shows that Washington had not yet learned the lurking danger in any connection whatsoever between church and state, nor the great truth that men's religious opinions are things between them and God, and that the support of churches ought to rest upon the voluntary contributions of those who profess their faith.

Richard Henry Lee, on November 26, 1784, wrote to James Madison this rather remarkable protest against what I suppose he considered "theory" and radicalism:—

> Refiners may weave reason into as fine a web as they please, but the experience of all time shows religion to be the guardian of morals; and he must be a very inattentive observer in our country, who does not see that avarice is accomplishing the destruction of religion for want of a legal obligation to contribute something for its support.

In other words, there could be no motive for the non-contribution to a church except avarice, and this irreligious motive should be overcome by state compulsion. Madison and Mason secured a delay in the proposed legislation until the next session, giving as their reason a desire to submit the question to the people, thus proposing a sort of referendum. Madison then appealed to the people in a written argument, unanswered because unanswerable, and at the next session, in 1786, the proposed assessment, which was to have gone along with Jefferson's statute for religious freedom, was abandoned as hopeless, and the bill for Religious Freedom passed, with the amendments, which I shall now indicate. You will see from examination that the Legislature struck out this language of Jefferson's original draft, to wit: "that the opinions and belief of men depend not on their own will, but follow involuntarily the evidence proposed to their minds." I rather think they did well, because although with a perfectly unbiased and open mind, the statement is true; yet it is also true, that, in most cases, an opinion is the result as much of prejudice and environment, or heredity, or an inclination to reach a certain conclusion, as it is of evidence.

Jefferson's original draft read in the next sub-sentence: "that Almighty God had created the mind free," and then there followed this language, which the Legislature also struck out: "and manifested His supreme will, that free it should remain by making it altogether insusceptible of restraint." In this respect, the Legislature seems to have been fighting a truism. It is impossible to conceive of any way in which the human mind can be restrained. Human utterance may be; human conduct may be. A man may be forced by law to bottle up his opinion in his own mind, but the opinion itself cannot be restrained against his conviction and will.

(To be continued)

THE NAME OF OLD GLORY.

"Old Glory! say, who,
By the ships and the crew,
And the long, blended ranks of the gray and the blue,—
Who gave you, Old Glory, the name that you bear
With such pride everywhere
As you cast yourself free to the rapturous air
And leap out full-length as we're wanting you to?
Who gave you that name with the ring of the same,
And the honor and fame so becoming to you?
Your stripes stroked in ripples of white and of red,
With your stars at their glittering best overhead—
By day or by night
Their delight fullest light
Laughing down from their little square heaven of blue!
Who gave you the name of Old Glory? Say, who—
Who gave you the name of Old Glory?"
The old banner lifted, and faltering then,
In vague lisps and whispers fell silent again.

II.

"Old Glory,—speak out!—we are asking about
How you happened to 'favor' a name, so to say,
That sounds so familiar and careless and gay
As we cheer it and shout in our wild, breezy way—
We—the crowd, every man of us calling you that—
We—Tom, Dick and Harry—each swinging his hat
And hurrahing 'Old Glory!' like you were our kin,
When—Lord!—we all know we're as common as sin!
And yet it just seems like you humor us all,
And waft us our thanks, as we hail you and fall
Into line, with you over us, waving us on
Where our glorified, sanctified betters have gone.
And this is the reason we're wanting to know—
(And we're wanting it so!—
Where our own fathers went we are willing to go.)
Who gave you the name of Old Glory—O-ho!—
Who gave you the name of Old Glory?"
The old flag unfurled with a billowy thrill
For an instant, then wistfully sighed and was still.

III.

"Old Glory, the story we're wanting to hear
Is what the plain facts of your christening were,—
For your name—just to hear it,
Repeat it, and cheer it, 's a tang to the spirit
As salt as a tear;—
And seeing you fly, and the boys marching by,
There's a shout in the throat and a blur in the eye
And an aching to live for you always—or die,
If, dying, we still keep you waving on high.
And so, by our love
For you floating above,
And the scars of all wars and the sorrows thereof,
Who gave you the name of Old Glory and why
Are we thrilled at the name of Old Glory?"
Then the old banner leaped like a sail in the blast,
And fluttered an audible answer at last.

IV.

And it spake, with a shake of the voice, and it said:
"By the driven snow-white and the living blood-red
Of my bars, and their heaven of stars overhead—
By the symbol conjoined of them all, skyward cast,
As I float from the steeple, or flap at the mast,
Or droop o'er the sod where the long grasses nod,—
My name is as old as the glory of God;
So I came by the name of Old Glory."

—*James Whitcomb Riley.*

The New Morality

Is there a secret and open process of depreciation about us which is undermining the old standards of morality. Is there a new ethic, a new moral, synthesis? Are those conservatives correct who affirm that the old virtue is superseded and the only test of right and wrong is veering, shifting, fickle public opinion?

It is true that morality in many minds has become divorced from the acceptance of certain creeds. They do not hold to this or that theory of origins. They do not profess to have a lucid conception of that Power that pushes on the hands in the great clock of the universe. They may be radical in philosophy, but their ideas of truth and good are nevertheless not as of something expedient but as of something eternally right and commanding. It must be confessed, however, that there is a tendency in certain classes to drop moral sanctions for temporary expedients. They evade the virile virtues, and displace them with soft, sweet, superficial charities; dress, style and deportment count more with them than truth, honor and purity.

But conventions, fashions, passing desires cannot be made a substitute for the humblest ethics. I cannot accept the utilitarian principle, that the expedient, the useful, the habitual make the right. It is my belief there are in the world the right and the wrong, the good and the bad, the beautiful and the ugly, and that these are eternal distinctions. I have the temerity to think that no commandment, not even that of a god, can make a certain character or conduct right or wrong, moral or immoral. There are the persistent laws without lacunai, and the highest as well as the humblest being must be obedient to them.

But it does not follow that from generation to generation, as we have larger knowledge and a wider experience we may not correct our ethics. There will come with new world-conceptions the rise of a new morality, new ideals of conduct, and new views of the inter-relations of nations. Why must we go back to the past for our examples of character and conduct? Is it true that perfection has been reached and that everything that will be is contained in the thing that is? Were there not ages when man was animal, governed by his instincts? Then there came a time when he pushed beyond the circle of his instincts into the realm of religion, philosophy, art and science. He sent his thought across the oceans and with it enchained the stars.

Today, manliness is distinctly increased, becoming more large and delicate. Morality is becoming more austere in some ways, in some more lenient, for example with the insane, the intemperate, the vicious, the woman of the street. There is the inseparable character or relation of religion and morality, if by religion is meant the passion for the perfect, that eternal dissatisfaction with the present, that determined pushing on to something better which shows that man is not a mere machine as La Mettrie says. Man is a thinker, and sound thinking, with the fruits thereof spread abroad, makes human goodness, the character and the wealth of the nation. There will always then be an intimate connection between the intelligence of a people and their morality.

JAMES G. TOWNSEND.

My Earliest Reading—No. 1

No life can be fully revealed unless the books it has successively responded to are taken into such thorough consideration that their influence for good or otherwise will stand out conspicuously. Throughout almost my entire life, the reading of books has been so much a part of my most influential anticipation, as well as my most strenuous endeavor, that I can scarcely conceive myself as even existing, without taking this fad most seriously and continuously into account, in detail and with due seriousness.

My very first remembered reading was that of "Jack the Giant Killer," which had been given me for a Christmas present when I was perhaps six or seven years old. Its influence, so far as I know, was simply nothing. Then came a more pretentious volume, entitled, "The Kitten in the Well," one that had been handed to me at the Sunday school where I happened to be. This poor little beastie, so the book said, had, once upon a time, been thrown by a rather young and mischievous boy into the farmer's cool sweet well, where duly it so poisoned the water that different members of the household became ill and one of them died, before the unsuspected cause was discovered. Of course the experimenting culprit eventually suffered all sorts of grief and repentance, and then grew up to be such a wonderfully religious and moral prodigy, that everyone must have trusted him implicitly. Such was the impression made upon me by this book that I at once resolved never to throw a kitten or even a puppy into any well whatever. But, alas! I may as well own up, so tingling and so compelling was the subsequent itch to do this very thing, that it was only for want of material which would readily go down the throat of our one provokingly small pump that I was prevented from trying a similar experiment myself. Surely, it must seem to all who have known my later life that so fair an opportunity to prepare myself for subsequent growth into somebody incomparable should not have been so fatefully denied me at this most opportune season for its realization!

I suspect it was while under the spell of this impressive little volume, that I first undertook to read from Genesis to Revelation the Holy Bible, as I read its title—the blessed-beyond-measure volume that my mother had given me one sunshiny Sunday morning, with her own pale thin hand, the hand which only a few minutes after was to grow eternally unresponsive, even as I clung to it in such overpowering wonder and fear, and who would thus impressively have left her boy the Guide that had undoubtedly been much to her own self through many hours, when the unfailing trust inspired by it could only have been of unspeakable value. For a half dozen years this gift had been laid reverently away, and held in a keeping so fondly expectant, that logically but the very most satisfactory result imaginable could ever have been expected, or possibly accrued from its reading at any time. And when the day fully came, the day when childish religious introspection had been duly prompted, and had subsequently led to the association of the dear Book, not only with a most sacred memory, but with a keenly recognized need, how tenderly was it brought forth, and how devotedly was it for a few weeks regularly perused, chapter by chapter, from the very beginning, even as I thought such a volume should be, and as the giver might have wished and as might be for my very best good, I was so sure! And so, did all go fairly well, at least for a time; for undoubtedly the consciousness that I was in this way somewhat bringing back the ever longed for comradeship of my mother did very much to keep me reading on through many pages that otherwise would have lost interest, if they had not actually given positive offense.

How this latter came, in time, actually to be, would undoubtedly seem to many but clearest evidence of something lacking in myself, to which I was perhaps only too ready to yield, rather than of something due to the contents of the volume itself. Be this as it may, the indisputable fact is, that the day came, when, after reading at one sitting several of the chapters where bloody cruelties chiefly abound, to no good purpose that I could see, I felt myself experiencing such a revulsion and disgust that I at once replaced the Book alongside my other personal treasures, and for twenty or more years thereafter could never develop an ability to read or to hear read very many portions of the Old Testament without a shiver of disgust or horror; in fact it was not until after Matthew Arnold had taught me to look upon the Old Testament as a national literature rather than as the "faultless word of God," that, without exercising quite a little resolution and skill, I could read certain portions with either the patience or profit which is due from those who profess anything like a Christian's interest in the Bible and its inspired sources of belief and hope.

Perhaps my experience was too exceptional to warrant drawing any sort of general conclusion from it whatever. But as I think of it now, with all the developed seriousness of my many years of carefully selective reading and responsible work to help me, I am constrained unreservedly to believe that, no matter what our prepossessions in respect of the Old Testament, there actually are so many, many portions of it utterly unfit for general perusal, that a universal and insistent protest should go up against entrusting them to young or uncritical minds, without most discriminating guidance by someone who can separate the gold from the dross whenever this may be needed. Charles Lamb writes that, when a little boy, he became so frightened at the imagery of these old historians and prophets, especially as presented by certain faithful illustrators, that his dreams became a source of trouble for many years afterward. Thus, too, did I early learn how terrifying these things could be, even when read under the saving influence of the beloved who had devotedly placed them in my hand.

Hence if I now feel myself bound emphatically to say that, even though the Bible is to be accepted as the most important of all the biographical or poetical or prophetic accounts of the developing God-consciousness that humanity possesses, and that it should be read chiefly in this light, it yet remains none the less that to the young, and even to the older uncritical as well as more critical mind, very much of the Old Testament may appear so obviously unworthy of such a sublime purpose that one wonders, not only why certain portions of it are still retained, so chiefly to perplex and even to mislead an increasing number of people, but why the intelligent and spiritual energy of today does not seek to substitute for these something

less revolting and certainly less misleading. That the Old Testament especially does perplex and mislead is evident on every hand; and that it is becoming more and more perplexing and misleading, is revealed every time one tries to read it alongside the revelations of other noble lives and histories, and especially in the light of the developing revelations of today. It is simply useless to say that the Old Testament completely or rightly presents the entire revelation of God and His way of doing things, or of "that not ourselves which makes for righteousness." Every day shows that revelation has been and is a growth, and depends not less upon the purpose of God to be revealed, than upon the capacity and experience of man to rightly comprehend the revelation presented. The world of today accepts most surely and profitably a growing Bible, not a fixed one. The Old Testament, if it ostentatiously and perhaps correctly teaches that God overrules all and everything, nevertheless teaches with sickening persistency that He does this by methods which certainly appeared, even to my young mind, as but gross threatenings, bargainings, crimes and vices, such as are only to be expected at the hands of the worst mundane despot conceivable.

Even the most sublime of all its psalmists and prophets use language almost continuously which betrays little other than the braggard, the sycophant, or the coward. Certainly all such dire threats and executions, to say nothing of egotistic exaltations and claims, if noted in the management of a human father of a family and dependents, would now be condemned absolutely, and the offender summarily cared for, so that he could no longer indulge in or prosecute them further. Of course, it is for everyone who can to see, and to see gladly, that running all through the biographies and histories and poems and prophecies of the Old Testament there is a line of divine light, which, whether we call it God, or a "Power that makes for Righteousness," or what not, is fully worth everyone's highest appreciation and devotion; and also that this should be accepted evermore, and with all our minds and hearts. Of course, too, it is for all to see that there are many passages which as literature have no parallel discoverable. Of course we should all feel in the end, and as thoroughly as possible, the unique thrill and inspiration and strength which comes, especially to a choice few, as they read certain portions over and over again, until the spirit as well as the word becomes most thoroughly assimilated and responded to. But this has never appeared to be a conclusive reason why we should blind ourselves to the obvious fact that other portions are absolutely unfit for the spiritual development of modern children, or for even the fullest spiritualization of their uncritical elders. Mental imagery of cheating, murdering, massacre, blundering politics, rebellion, lust, theft, wars without number, and continuously uplifted sword and spear, and all the fault-finding, and condemning, and overpowering weakness and misplaced confidence, so often revealed in the Old Testament narrative, are surely not safe for the virginal spirit to appropriate and assimilate by itself, however much good may be claimed and realized by older and possibly more sophisticated people, although even by these latter there is often so much gleaned, which only fosters and develops the very worst tendencies of human enterprise, that one wonders if the military spirit, or the defrauding spirit, or the hypocritical spirit, will ever be superseded by the Christ Spirit, while the Old Testament and its justification for every form of man's lust, is accepted as Divine revelation. Indeed, after reading carefully again in Kings, The Chronicles, and the Prophets, major and minor, I do not hesitate to say that my own childish intuitions seem to have been not very far from right, and that consequently children, when alone, should have only expurgated editions of the Bible to read, and these illustrated and commented upon by those only who have the true Christian, rather than the ancient Jewish, spirit at heart. The Old Testament's truths, literatures, inspirations, promises and elucidations should not longer be allowed to remain embedded in a matrix that may be and frequently is so absolutely forbidding, and misleading, and discouraging, to say the least. The world needs, instead, the Christ spirit so very much, that it is a reproach to all who try to follow him that His teaching and His life should be so overshadowed by such extraneous, opposing, and destroying matter as the Old Testament so largely affords. And I say all this reverently, and I trust wisely.

Utica, N. Y. SMITH BAKER.

THE GREAT VOICE.

I who have heard solemnities of sound—
The throbbing pulse of cities, the loud roar
Of ocean on sheer ledges of gaunt rock,
The chanting of innumerable winds
Around white peaks, the plunge of cataracts,
The whelm of avalanches, and, by night,
The thunder's panic breath—have come to know
What is earth's mightiest voice—the desert's voice—
Silence, that speaks with deafening tones of God.

The Outlook. —*Clinton Scollard.*

The Kaiser as a Peace-Maker*

When William II became Emperor of Germany in 1888, it was with the declaration that the cause of his country's peace was sacred to him. "When I came to the throne," he said at Bremen half a dozen years ago, "I swore that I would do my utmost to keep at rest the bayonet and the cannon"; and the 25 years' record shows how faithfully the pledge has been kept. "I only wish," he said at Dusseldorf in 1891, "that the peace of Europe lay in my hands; I should certainly take care that it never again is broken." In the same year he spoke to the same effect at the Guildhall in London; and at the reception given him at the Guildhall in 1907, referring to his address at the earlier reception there, he emphasized anew his controlling desire. "I said then, on this spot, that my aim was above all the maintenance of peace. History, I venture to hope, will do me justice, in that I have pursued this aim unswervingly ever since. The main prop and pledge for the peace of the world is the maintenance of the good relations between our two countries, and I will further strengthen them so far as lies in my power. The German nation's wishes coincide with mine."

The proudest title of the King, who in that year, 1907, reigned in England, was "Edward, the Peacemaker." In Berlin, on May 23 of the present year, his son, King George, in his address to the British com-

*From an address by Edwin D. Mead on "The Desirability of a Closer Relationship Between Germany, England and the United States."

munity in the German capital, declared: "The preservation of the peace of the world is my fervent desire, as it was the chief aim and object of my dear father's life."

This, too, is surely the chief aim and object of the President of the United States today, as it was the chief aim and object of his predecessor. And the chief need and demand of the great world today are that these three commanding Teutonic nations should unite in broader policies than any in the yesterdays for the permanent peace and better organization of the world.

Helps to High Living

SUN.—Religion is essentially a life, not a feeling, not a ritual, not a belief, but a life.

MON.—Opportunities for what? In the midst of sorrow to be patient; in the midst of darkness, to trust.

TUES.—We need to get as many views as we can before we pronounce judgment.

WED.—You know enough to do right, you know enough to take the next step, to pick up and care for the first duty that awaits you.

THURS.—There is no evil on the face of the earth that will not disappear in the presence of love for God and man.

FRI.—The great, great fact is God and our life with and in Him.

SAT.—So in every department of life you become made over into the likeness of that to which you consecrate yourself. —*Minot J. Savage.*

THE SUNDAY SCHOOL

The Growth of the Hebrew Religion

A YEARS WORK

In the Study of the Old Testament as given by Jenkin Lloyd Jones to his Classes in Religion

1912 — 1913

Prepared for UNITY by DR. ALICE D. WILLIAMS

XX.

JONAH.

TEXT: *Should I not have regard for Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand and also much cattle?*

JONAH 4:11.

Jonah, as we have it, is another little book of four chapters, though the song of rejoicing for deliverance which constitutes almost the whole of Chapter 2, is probably an interpolation placed there by some unknown compiler, or perhaps by the author, because it carried the thought of the book. The book has been loved through all the centuries by both Jew and Christian not only because of this psalm but also because of the loving kindness and universality of God as shown in it. It is read in the Synagogues on the Day of Atonement with special emphasis upon the psalm. Many symbols from this book are sculptured on the walls of the Catacombs in Rome, particularly the fish symbol. The early Christians hoped to be delivered from their sufferings as Jonah was from his.

It is a curious story, not so beautiful as Ruth, but far more interesting to the student of Hebrew folklore and ancient customs. Perhaps there is no book of the Old Testament which has called forth more bitter controversy. It is also curious that it should have been classed among the prophets. There is but one prediction in the whole book—in English eight words, in Hebrew five—"Yet forty days and Nineveh shall be overthrown."

The book is evidently post-exilic. Years ago it was thought to be pre-exilic because in II Kings 14:25, a prophet Jonah is mentioned in the history of the reign of King Amaziah in the eighth century, and he was supposed to have been the author of this book. But the prophets of the ninth and eighth centuries were exceedingly stern in delivering their messages. Amos, in particular, denounces every one who would "evade the message of Jehovah." But Jonah not only evades the message which Jehovah gave to him for the people of Nineveh, but seeks by leaving the country over which Jehovah ruled to lay aside his allegiance to Him. This is primitive thought and would seem to mark the book as pre-exilic, but no early prophet would have sought to evade the message of Jehovah as Jonah did. Also, until the fourth century B. C. the idea of the jurisdiction of Jehovah over the whole world does not appear. It is late in the history of prophecy when the perception of this universality begins. In the book of Jonah the Ninevites not only repent as a people, but they turn to Jehovah. Even the sailors on the ship cry unto Jehovah, a god whom they do not know. The early prophets had little thought of the loving kindness of Jehovah to outside peoples. Jehovah's kindness was to Israel alone and was shown only to those of outside nations who became proselytes. The author does not betray much familiarity with the history of Nineveh. He lived in a time when the city had deteriorated from its former magnificence.

Tarshish in Spain was the great port of call for the ships of the Phoenicians, but the home port was Tyre, the great seaport and commercial center. Joppa was a small place, little known, and seldom visited in the time when the book purports to have been written, except by coastwise vessels. In the fourth century it was coming into prominence as a shipping center. So the date of the book may be placed sometime in that century.

After his deliverance Jonah received his commission the second time and "arose and went to Nineveh." Nineveh's offence was not yet hinted at when Jonah's message reached her king, who "arose from his throne, and laid his robe from him, and covered him with sackcloth and sat in ashes." At the very mention of the judgment of Jehovah the entire city from the king to the humblest peasant and even the very cattle turned unto this strange God. Such sudden conversion of an entire community seems entirely usual and not at all strange to the mind of the author.

Like the book of Ruth, Jonah shows the drift of popular ideas away from the severity of the Ezra law against foreigners. Some of the later scholars make the book entirely symbolic. Folk-lore lies in a stratum of symbolism. The word Jonah means "dove." These animal and bird names applied to people are found all through the Old Testament and go back, perhaps, to totemistic beliefs among the Hebrews.

Why is Jonah made a prophet and why is this prophet swallowed by a great fish? The symbolism is this: Israel is a prophet of righteousness to surrounding peoples. Israel is spoken of as "a dove whose wings have been ornamented with gold and silver." Israel is swallowed up by the Babylonish nation as Jonah by the great fish. Jeremiah 51:33 gives

a hint of this. Robertson Smith, in The Early Religion of the Semites, calls attention to the fact that the word translated "great fish" might be translated "dragon" and connects the book of Jonah with this nature myth. In the book of Daniel the kingdom of Babylon is called a dragon.

Whether this view be correct or not it is evident that the book was written to show the divine graciousness of Jehovah and to teach the lesson of the tenderness and loving kindness of God toward all peoples, the non-Jewish as well as the Jews.

Dean Stanley, in The Jewish Church, epitomises the book of Jonah as follows:

In the popular traditions of East and West, Jonah's name alone has survived the lesser prophets of the Jewish church. . . . The great Christian doctrine of the boundless power of human repentance received its chief illustration from the repentance of the Ninevites at the preaching of Jonah. There is hardly any figure from the Old Testament which the early Christians . . . so often took as their consolation in persecution as the deliverance of Jonah . . . It is the rare protest of theology against the excess of theology,—it is the faithful delineation . . . of the dark, sinister, selfish side of even great religious teachers. It is the grand Biblical appeal to the common instincts of humanity, and to the universal love of God, against the narrow dogmatism of sectarian polemics. There has never been a "generation" which has not needed the majestic revelation of sternness and charity, each bestowed where most deserved, and where least expected, in the sign of the prophet Jonah.

QUESTIONS ON JONAH.

1. Why has the book of Jonah been a favorite with all?
2. What is the probable date of the book?
3. Tell the story.
4. Why was it previously thought to be pre-exilic?
5. Give some reasons for a later date.
6. In what does Jonah resemble the book of Ruth?
7. What is the lesson of the book?

TO THE NEW SUPER-DREADNAUGHT, NEW YORK.

O ship, we weigh how many tons of brine thou dost displace,
When ocean lifts thee in thy gala-dress;
Who weigheth what thou dost displace when red hearts beat
Of song, of happiness?

O ship, we know a thousand cranes of molten steel were spilled
To cast thy plates, where Vulcan's engines grind;
Who knoweth the man-brawn that might have tilled earth's fields
For profit of mankind?

O ship we count the millions taxed from labor that were piled
And poured to buy thee in a golden flood;
Who measureth the food of mothers and of babes,
The sweat, the tears and blood?

—*Victor Starbuck.*

From The Independent of June 19, 1913.

The Ships and the Tension

What shall we say as to warships as a relief from tension?

In a recent article, Admiral Wainwright uses these words: "Only a few years ago, the people of the Pacific Coast, by their treatment of an Oriental nation, brought about a tense situation in which the possible use of our fleet required no great stretch of the imagination. Had the fleet been in the harbor of San Francisco at that time there would not have been many who would have looked upon it as a burden and a danger."

Nevertheless it would have been both: An overweighted navy is a burden on the taxpayer at large. Tension becomes danger if aggravated by display of force. Without artificial stimulus such petty and unjustified excitement will subside. Moreover, it is never right to put pressure on the scales of Justice. In this case the tension was kept alive by agitators on both sides of the ocean, and its echoes are heard yet in mess-rooms and barracks. It arises in one form or another at each recurrent session of the legislature of California. But its original motive in 1906 and 1907, to a great extent at least, was not related to Japan. One purpose was to divert public attention from schemes for robbing the city treasury. The needed remedy was to be found, not in warships, but in prosecuting attorneys, and certainly those interested in national honor and international peace desired anything in that juncture rather than more ships or men.

It was not "the people of the Pacific Coast" who were concerned at this time. It was simply the school board of one city, who, for reasons not concerned with international affairs, tried to establish an "oriental school." Whether this act, if carried out, would have been a violation of a treaty or not no one yet knows. No one took the trouble to carry it before the proper court—the only sure way to find out.

If it was a violation, the ordinance would be null and void, as national treaties override all local statutes. If not a violation of the treaty, it was no business of anybody outside of San Francisco. It could not be a violation of a treaty until some United States court should decide it to be so. The whole matter should have been taken to the nearest federal court and there disposed of. It was tried, however, in the newspapers of Japan and the United States instead. This naturally made tension and both nations being armed, the discussion degenerated into war talk. But it is hard to conceive that a rational person in either country should dream of going to war for such a reason. Nor had any person at all familiar with Japanese affairs the slightest conception that any ministry would commit suicide by an attack on its best market, a seaport of its staunchest friend among the nations.

It is true that a large section of San Francisco was and is eager for defense of army and navy; but the motive is not fear of "an Oriental nation." Quite the reverse. It would welcome a Japanese fleet as warmly as our own if it had as much money to spend.

A recent military journal states that "Uncle Sam is San Francisco's best customer." Five millions of dollars were spent by the Commissary for supplies in 1912. For 1913, it is estimated by the Quartermaster's office that the business Uncle Sam "will transact in San Francisco in the fiscal year which will end June 30, 1913, will be 70 per cent greater than that of last year." This would aggregate $8,500,000. "Ninety cents out of every dollar of this not inconsiderable sum" will "swell the bank accounts of San Francisco merchants, civilians, mechanics, laborers and others to whom Uncle Sam pays living expenses."

I make no criticism of these expenditures, and certainly none of the careful officers responsible for the details. I wish only to call attention to the general fact that the coastwise cities crave "defense" not because of any fear of foreign attack, but because Uncle Sam is notoriously "a good spender." Almost any city would feel the need of "national defense" if it had San Francisco's opportunity.

And yet eight and a half millions is a very large sum of money. There are two universities of the first class in the vicinity of San Francisco, one generously

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THE FIELD

"The World is my Country, to do Good is my Religion."

THE POET LAUREATE.

The Dial has the following to say about the new laureate: "Dr. Robert Bridges is not one of those generally named by the wise prophets who thought themselves able to reduce the list of likely candidates to four, or three, or perhaps two, or even one. But his being a "dark horse" is by no means in his disfavor; and the fact that he has courted the Muse in a modest, unostentatous manner, as a relief and recreation after the exacting demands of medical practice, inclines one to think well of his pen in the future. Born October 23, 1844, he assumes the laureateship at a mature age, as did his immediate predecessor. An Etonian and Oxonian, he studied medicine at St. Bartholomew's, London, and was afterward connected with a number of hospitals, but retired in 1882 to the more congenial atmosphere of his library and study, where he wrote a succession of plays, poems, and essays, some of which were privately printed, and others publicly offered to the world; but no book of his, so far as we know, has ever joined the clamorous company of best-sellers. The names of a few of his works will serve as some indication of their quality and partly explain their exemption from a perhaps undesired popularity. Essays on Milton's prosody and Keats's poetry early came from his pen, as also a number of short poems; and among his plays we note such classical titles as "Nero," in two parts, "Ulysses," "Achilles in Scyros," "The Feast of Bacchus," and "Demeter: a Masque." "The Yattendon Hymnal" also appears in the list of his productions, indicating in him a turn for sacred poetry. Commended by the critics for his refinement, delicacy, restraint, purity, and other merits, he gives promise of adorning the position to which a discerning government has appointed him."

NO PARKS FOR WOMEN.

The following editorial note from the *Indian Messenger,* Calcutta, seems to indicate sad need of woman's suffrage in the greatest of England's "foreign possessions":—

"We are not a little surprised to see a memorial signed by some 200 and more rate-payers of the Ward No. 4, District 1, sent to the Chairman of the Calcutta Corporation against the reserving of the Greer Park for the exclusive use of ladies from 3 to 7 p. m. every day. There are so many squares in Calcutta and they are all for men's use. With what grace could the memorialists, among whom are to be found some cultured men, come forward to deny their sisters the use of one single square? They would have us believe that the custom of the orthodox Hindu ladies would prevent them from making use of the Park. We could accept their plea if we had no experience of the pardanashin ladies taking their strolls in batches at Giridih and Baidy-

endowed by the state, the other by private interests. In salaries of teachers, these two spend nearly a million dollarsa year, and their supply account in San Francisco approaches two hundred thousand more. The Commissary will spend in 1913, therefore, if our figures are correct, more than a dozen such universities.

It is proper to keep up fortifications and fleet at San Francisco, not for defense, but for conformity. For one thing, this is in accord with a long-established old-world convention. But we know that these defenses are, in fact, as useless as the buttons on the flap of my coat, because they do not defend us against any real enemy. The buttons on the coat are retained in accord with a good old-world convention. We must wear these buttons until the world agrees to cut them off. In the same way, until the nations agree to raze their fortresses, we must hold on to ours, and we must spend our money freely for the defense of the Golden Gate.

World Peace Foundation. *David Starr Jordan.*

The Study aTble

A Few More Books

From *Houghton, Mifflin & Co.,* I received recently "In Beaver World," one of Enos A. Mills' charming wild life books. This volume is made up of essays which have appeared in the*Saturday Evening Post* and elsewhere. I picked it up with a dull expectation of a dull book. I did not lay it down until several hours of reading had satisfied me that Mr. Mills knows how to see, and how to tell what he has seen. Where he slips a little on literary handling of words, he slips in the right way; that is he expresses himself in a perfectly natural form. I can tell you that it will pay you to live in beaver world long enough to read this book.

From the *Macmillan Co.* I get "A Prisoner in Fairyland," by Algernon Blackwood. You will find some pages in this book that you will like to read, but I do not imagine that many of you will care to wade through.

From the same house I get one of the most masterly books that I have handled for many a day, "The Christian Tradition and Its Verification," by T. R. Glover, Fellow of St. Johns College, Cambridge University. I would undertake a review of this book if I thought it necessary. It is the romance of Christianity, and I assure you that Christianity is the greatest romance in human history. As I get older theology becomes a poem, and religion becomes the rythm of life. This book suits me to a dot. It sings its way into the reader's heart, where it makes its impress, quite as sure as the logic impresses his brain. Two or three very able men have lately proved Jesus Christ to have been a myth. So long as it is a beautiful myth it is a reality. They are wasting their time trying to pick out of the path of human evolution a few cobblestones that have been ground smooth in the service of humanity.

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anath. It is all a clever ruse to keep out the women and will, we hope, be rated at its worth by our city fathers."

Canon Samuel Augustus Barnett, one of the founders of Toynbee Hall, London, and its warden until 1906, died at Hove, England, on June 16 at the age of sixty-nine. Besides their work at Toynbee Hall—the prototype of social settlements all over the world,—Canon Barnett and his wife established The Whitechapel Art Gallery, the Children's Holiday Fund and much University extension educational work for the poor. He is called, moreover, by the London Nation "almost the first leading Churchman . . . to work out a modern conception of Christianity as a faith for the whole nation."—*The Public.*

The people who believe in brotherhood do not go in for charity. They wish to abolish poverty, whereas charity revels in poverty and seeks to increase it, to change it from miserable poverty, which might die, into comfortable pauperism, which can live on, and fester and breed on, and fawn on and give charity ever more and more exquisite titillations.—*David Graham Phillips* (*The Husband's Story*).

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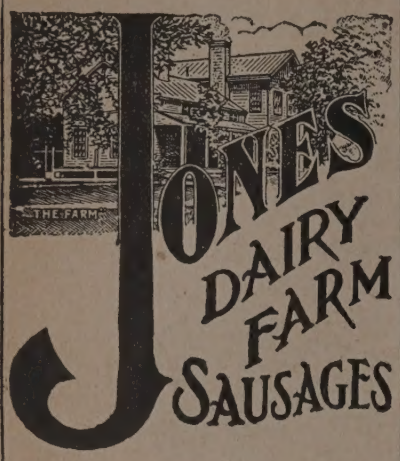

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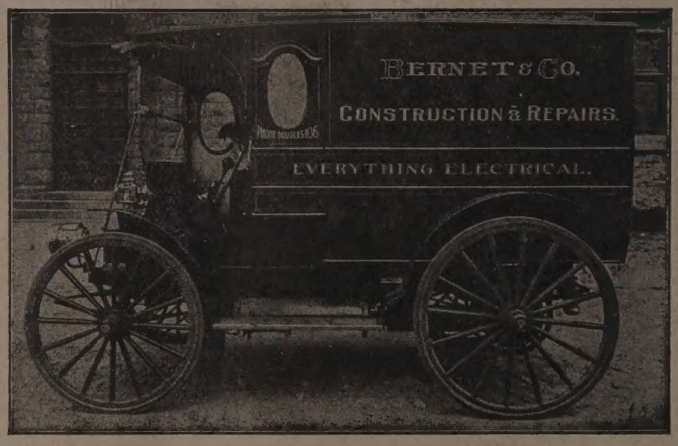

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